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A

SERMON

PREACHED AT

St. HILARY's

IN THE ISLE OF

JERSEY

BEFORE THE

GARRISON,

APRIL 10*th.* 1692.

By *PHILIP FALLE* M. A. Rector of St. *SAVIOUR*'s in the said Island.

LONDON,

Printed for *John Newton*, at the three *Pidgeons* over against the *Inner-Temple Gate*, in *Fleet-street*, 1692.

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the Inner-Temple Gate, in Fleet-street. 1692.

TO THE

Right Reverend Father in GOD,

HENRY

LORD BISHOP OF

LONDON,

One of the Lords of Their Majesties

Most Honourable

Privy-Council.

My Lord,

I *should not have presumed to Prefix so great a Name as that of your Lordship, to so small a thing as this Sermon, were it not an Accessary to the Memorial which I*

once

once humbly offered, and which your Lordſhip had the Goodneſs to lay before His Majeſty and Council, when a Motion was made for the Eſtabliſhment of a Fixed and Sedentary Chaplain *to this* GARRISON: *The want whereof ſeems to have had much Influence on the Evils complained of by our Deputies laſt Year, and ſet forth in the enſuing Diſcourſe. For had the* Soldiers *here in* GARRISON *been well inſtructed in the Duties of their Profeſſion, by one appointed to* attend continually upon this very thing (a), *I am apt to think they had not run out into the Exceſſes they have amongſt us.*

(a) *Rom.* 13. 6.

My Lord,

My Lord, *You are Excellently fitted, both by Inclination, and that high Station to which your noble Birth and great Virtues have raiſed you, to do Good: And perhaps never*

never any in the like Circumstances did more, nor hath more generally Obliged all Sorts of Persons. But there is one Capacity wherein your Lordship may do much Good to this poor Island. It is that of PRIVY-COUNCELLOR. That most Honourable Board are our Judges in the last Resort: Their Orders are our Laws: And to them we appeal for Redress of our Wrongs. Pardon me, My Lord, if being a Native of this Island, and having so many reasons to be concerned for its Welfare, I humbly crave your Lordship's Favour, and Protection to it.

I had once thought to have added a short Scheme, or Account of it, by way of Appendix to this Sermon; both to explain some Passages in the Sermon, and to gratifie the Curiosity of many who (I know) would be

be glad to be informed of our Constitution. But I had rather leave it to better Hands, which are now warring amongst us. I am,

Jersey Apr. 22. 1692.

My Lord,

Your Lordship's

Most Humble and

Most Obliged Servant,

P. H. FALLE

A SERMON

A SERMON Preached before the GARRISON IN JERSEY.

Luke III. 14.

And the Soldiers likewise demanded of Him, saying, And what shall we do? And He said unto them, Do violence to no Man, neither accuse any falsly, but be content with your Wages.

THESE are the Words of *John the Baptist*, the Fore-runner of our Saviour, to those *Soldiers* that came to be Baptized of Him. The *Jews* were some time before become Tributary to the *Romans*, who had GARRISONS over the whole Country, and these *Soldiers* belonged to those GARRISONS.

It may be doubted whether these *Soldiers* were *Romans*, or Natives listed into the *Roman* Service: It seeming reasonable to suppose, that all that came to *John's* Baptism had some knowledge of the Jewish Religion, whereof Baptism was a Rite. But among the *Romans*, and even among their Military Men, there were not a few, who, living among the *Jews*, had grown into a liking of their Religion, and became Proselytes to it: A famous Instance whereof we have in *Cornelius*, *Acts* x. 1. who being a *Roman*, and Captain of the GARRISON of *Cæsarea*, was one of these Proselytes, and upon Preaching the Gospel, was the first Roman Convert that came over to Christianity. There is no necessity therefore to suppose (as some have done) that these *Soldiers*, mentioned in the Text, were *Jews*, bearing Arms under the *Romans*, but we may with better reason believe they were *Romans*, Proselyted ('tis like) to the *Jewish Religion*.

And there is this Argument to prove they were *Romans*, That the Charge given them by *John the Baptist* in the Text, referrs to those Violences and Depredations, which GARRISON-*Soldiers* are too apt to commit in Foreign Countries: Such I call those differing from their own in Scituation, Language, and the like, though subject to the same Sovereign. Which Charge had been less necessary to Jewish *Soldiers*, who in all reason cannot be thought to have committed those Disorders among their own Countrymen. *And the Soldiers likewise demanded of Him, saying, And what shall we do? And he said unto them, Do violence to no Man, neither accuse any falsly, but be content with your Wages.*

In

In which Words I shall Consider,

1. The Persons here called *Soldiers*, under which Denomination we are to understand Men engaged in a Military Life as their proper Calling, in contradistinction to those that bear Arms without making it their particular Profession. All that are taught the use of Warlike Weapons, that they may defend their Country in case of an Invasion, may be called *Soldiers*, but not in a strict Notion. The *Soldiers* here named, were such as sought for Pay. For there is express mention made of their *Wages*, or *Wages*.

2. The Duty incumbent on such, with regard, not to the time when they are abroad in the Field fighting against the Enemy (there are other Duties fit to be recommended to them at that time (a)) but when they are dispersed into GARRISONS, and Quartered upon the Country, for the Safety and the Defence thereof: For (as I have already Observed) the *Soldiers* in the Text were *Soldiers* in GARRISON. They (saies *the Papist*) must *do Violence to no Man*, that is, not to their Friends, those among whom they Live, and whom they are sent to Protect; they must *accuse no Man falsly*, but they must *be content with their Wages*, or their Pay.

(a) Deut. 20.

Lastly, I shall Conclude with a particular Application to you of this GARRISON; wherein after I have mentioned the Exorbitancies, and Oppressions, we the Inhabitants of this Place did so lately groan under, I shall take notice of the present ease we enjoy, through the Excellent Conduct of him (b) that hath now the chief command amongst us.

(b) *Lieut. Col.* Johnson, *Deputy Governour.*

1. I shall consider the Persons here called *Soldiers*, under which Denomination we are to understand Men engaged in a Military Life, as their proper Calling, in contradistinction to those that bear Arms without making it their particular Profession. There is a necessity for this Distinction. For 'tis not doubted but all Men have a natural Right to defend themselves by Arms, against unjust and unlawful Aggressors, and be *Soldiers* in that Sence; but it hath been often Disputed, whether Men may make a Trade of Killing, and take up the Sword for Pay, which is the true Notion of *Soldiers*. The Question is here decided in the Affirmative. For the *Soldiers* that came to *John's* Baptism were Men that followed the Wars as their ordinary Employment, and they took Pay for it; and yet when they come, and enquire of him *what they shall do* to be saved (c), he doth not bid them throw away their Arms, which he must have done had the Calling been unlawfull, but he directs them only to Duties proper to the way of life they had chosen.

(c) D. Aug. Epist. V. ad Marcellinum. *Si Christiana Disciplina omnia Bella culparet, hoc potiùs Militibus consilium Salutis petentibus in Evangelio diceretur, ut abjicerent Arma, seseq; Militiæ omnino subtraherent*, &c. *At quibus proprium Stipendium sufficere debere præcipit, Militare utiq; non prohibuit.* Id. lib. 20. contra Faustum. Cap. 74. *Nisi Bella à bonis suscipi possent*, Joannes *cùm ad eum Baptizandi Milites venirent, dicentes, Et nos quid faciemus? responderet eis, Arma abjicite, Militiam illam deserite, Neminem percutite, vulnerate, prosternite Neminem. Sed quia sciebat eos, cùm hæc militando facerent, non esse homicidas, sed Ministros Legis, & non Ultores injuriarum suarum, sed Salutis Publicæ defensores, respondit eis, Neminem concusseritis*, &c.

At the 12. Verse, we read *the Publicans* came also to him. Now this was a Profession as obnoxious as that of Arms. But neither doth he bid these to quit their Employment. All that he saith to them, is, *Exact no more than is Appointed you!* Meaning, the Employment was good, so they forbore the Frauds, and Vexations, that made it Infamous.

Indeed

Indeed, there appeareth no where in the Gospel any design to Interfere in the various Callings, and Professions of Human Life, further than that may be necessary to secure the great and indispensible Duties of Piety, and Moral Righteousness. When our great Law giver came to reform the World, he left it, as to its civil Constitution, just as he found it. Whatever Changes he made in other Matters, he made none in that. This himself declared, by saying that *his Kingdom was not of this World*, (*d*) meaning, that his Business was not to meddle with the Temporary Affairs of Men, otherwise than to oblige all Persons to live Justly, and Honestly, in their several Professions, and Callings. Therefore no Calling is unlawful under the Gospel that hath not a Moral and an intrinsecal Evil in it. But such unlawful Callings there be (if base and sordid Occupations deserve the Name) as of Bawds, Panders, Wizzards and the like, who live by their Crafts as others do by the most laudable Professions. But these are not Callings which Christianity alloweth, because repugnant to those Eternal Rules of Piety, and Moral Honesty, which Christianity at no time dispenses with.

(*d*) *John* 18. 36.

In the Ancient Church, when Men professing any of these unlawful Arts (*e*), became Christians, they were not admitted to Baptism till they had Renounced them. Thus we read *Acts* 19. 19. That *many that had used curious Arts*, that is, that had practised Magick, being converted by *Paul's* Preaching, *brought their Books, and burnt them*; declaring thereby their Abhorrence of that wicked Profession, and publickly Disclaiming it as inconsistent with Christianity.

(*e*) *Tertul. lib. de Idolol. cap. 5. D. Aug. lib. de Fide & Oper.*

There

There were some other such Professions which the Primitive Zeal condemned; *v. g.* *Stage-Players* acting on Heathenish Theaters (*f*); *Statuaries* that made Idols for Pagan Worship (*g*); Drivers of Chariots in the *Circean Games* (*h*); *Gladiators* (*i*), and the like, we find inveighed against in the Ancient Fathers, as Men whose Callings unqualified them for being Christians; though I think some of those Callings were not so properly evil in themselves, as because they had too near a Communication with the Superstitions of those Times.

(*f*) D. Cyprian ad Eucharium de Histrione, Epist. 61. *Pro Dilectione tuâ & Verecundiâ mutuâ consulendum me existimâsti, Frater Charissime, quid mihi videatur de Histrione quodam qui apud nos constitutus, in ejusdem adhuc Artis sue dedecore perseverat.* ——— *Puto nec Majestati Divinæ, nec Evangelicæ Disciplinæ congruere, ut pudor & honor Ecclesiæ tam turpi & infami contagione fœdetur.* (*g*) Tertull. lib. de Idol. passim. —— (*h*) D. Aug. (*i*) Tertull.

But whatever censures the Church passed on such Professions, we do not find that when Men, whose proper Character it was to bear Arms, embraced the Christian Religion, and desired Baptism; I say, we do not find that it was denied them, as it was to others, till they had laid down their Swords, and engaged never any more to return to that Employment. We do not read (for example) that when *Cornelius* the Centurion (of whom mention hath been made before) and *Sergius Paulus* (*k*) Proconsul of *Cyprus* (for that also was a Military Command) came over to the Faith, they were obliged to give up their Commissions, before they could be received into the Church. No, it appears they continued in their Employment after their Baptism. Therefore in the *Apostolical Constitutions* (*l*) 'tis expressly ordained, That *when a Soldier shall desire Baptism, he shall be taught to abstain from Violence, to accuse no Man falsly, but to be content with his Wages; which if he promises, he shall be admitted*: That is, he shall be Baptized, without being obliged to abjure

(*k*) *Acts* 13. 7, &c.

(*l*) *Lib.* 8. *cap.* 32.

abjure the Wars. He may be a Christian, and a *Soldier* still; he shall only be put in mind of the Admonition given by *John the Baptist* to those *Soldiers* that came to be Baptized of him. That was all that was to be put to him, at that time, in reference to his Profession.

And accordingly how many of those Ancient Christians went on to addict themselves to Arms, and retained their first Profession after their Baptism, is evident from the Writers of that Age. Even in those earlier Days, and under Pagan Emperors, the Roman Camps, and GARRISONS (*m*) were filled with Christian *Soldiers*; who thought it no more unlawful for them, than for Heathen *Soldiers*, to serve their Emperors in their Wars.

'Tis true, while those Emperors continued Pagan, and turned Persecutors (as many of them did) the Christians in their Armies were exposed to Inconveniencies that made them often decline the Service, not out of any Scruple at the Service it self, but at the unhappy Circumstances that attended it at such times; for Instance, in taking the Military Sacrament, or Oath (*n*) they were required to Swear by *Jupiter* and *Mars*, and the other Heathen Gods. They were set to guard Idol Temples (*o*). And the great Officers were obliged to attend the Emperor when he went into them to offer Sacrifice (*p*). In receiving their Pay, or the Emperor's Donative, they were forced to throw Incense on Heathen Altars (*q*). And there were many Military Pomps, and Ceremonies, at which they could not assist without being defiled with Idolatry (*r*). Nay, they were urged to turn their Swords against their Fellow-Christians, as in the case of the Famous *Theban Legion*, under *Maximinian*, a Legion of Christian *Soldiers* (*s*), who being commanded to Swear that they would Persecute the Christians, as Enemies to the Gods, threw down their Weapons,

(*m*) Tertul. Apol. cap. 37. *Hesterni sumus & vestra omnia implevimus, Urbes, Insulas*, CASTELLA, *Castra*, &c.

(*n*) Tertul. *de Idol. cap.* 19.

(*o*) *Id. de* Coronâ Mil. *cap.* 11.

(*p*) Sozomen. *Hist. Eccl. lib.* 6. *cap.* 6. *Vid. etiam* Theodoret. *Hist. Eccl. lib.* 3. *cap.* 15.

(*q*) Nazian. Z. *Orat.* 47. *in Julianum* 1.

(*r*) Tertul. *lib. de* Coronâ Mil. *passim.*

(*s*) *Martyrium S.* Maurit. *& Sociorum ab* Eucherio *Lugdunens. conscript. apud Surium ad Diem* 22. Sept.

Weapons, and chose rather to be Decimated, and to suffer at last, all of them, a most Glorious Martyrdom, than to become the Ministers, and Executioners of the Emperor's Cruelty, against those of their Religion.

While the Military Profession was clogged with these Difficulties, it cannot be denied but the Christians were very shy of Engaging in it; and Holy Men (*t*) were apt to cry out against it as a Snare. But whenever there was a Relaxation of those things wherein they could not comply without Prostituting their Consciences, the brave and generous Christians returned to their Arms; and nothing being exacted from them contrary to their Duty to God, went on to serve as chearfully as they had done before.

But then chiefly were all Objections removed, when the Emperors became Christians, and the Military Oath was changed into an Invocation of the Blessed Trinity (*u*), and the NAME of CHRIST was Painted on the imperial Banners (*w*), then every thing was as it should be; and the Christians ran joyfully under those Ensigns, on which they saw that most Sacred NAME, which promised them Triumph and Victory.

This was the Opinion which those Ancient Christians had of a Military Life; which they did not think unlawful, no not under Pagan Emperors, unless so Circumstantiated, as to require compliances which they believed sinful, and opposite to the Laws of Christ. And so much I thought necessary to say, for the satisfaction of those that bear Arms now under *Christian Kings*, and serve them in their just and necessary Wars.

I shall

(*t*) Origen. *contra Cel. lib. 8. prope finem.* Tertul. *de Idol cap. 19. Id. de Cor. Mil. Cap. 11. Passio S. Maximiliani Martyris ob detrectatam Militiam donati, nuper Edita* Oxon.

(*u*) Vegetius *de Re Militari lib. 1. cap. 5. Jurant autem per Deum, & Christum, & Spiritum Sanctum.*

(*w*) Euseb. *de Vit. Constantini lib. 1. Cap. 25.* Aurel. Prudent. *lib. 2. in* Symmachum. *Christus purpureum gemmato texit in auro Signa, at Labarum.*

I shall add, that None did more Honour to the Religion of our Lord than those Ancient Christian *Soldiers*, who never thought the Military Character was to have a peculiar Latitude; and that Allowances, and Abatements, from Christian Piety, and Morality, were to be made for Men of that Profession. They were not only the best of *Soldiers*, but the best of Men. And the Roman Empire while it stood, owed not more its frequent Successes o'er the Barbarous Nations, in its latter Age, to their extraordinary Valour and Gallantry, than to their admirable Sanctity and Devotion to God: To which God hath often been pleased to have so just a Regard, as to give Victory to Pagan Armies for the sake of those Christian *Soldiers* that were in them: Doing even great and Stupendous Miracles in their Favour; as when at the Prayers of a Christian Legion in *Marcus Antoninus* his Army, (x) he sent Thunder and Lightning which destroyed their Enemies; for which that Legion was ever after called *the Thundering Legion* (y), and the Emperor who had commenced a Persecution against the Church, caused it to cease immediately upon it; owning the Preservation of himself, and of his Army, to those Christian *Soldiers*, whom he confessed to be in a peculiar manner favoured and beloved of God. Their Camps were not only Schools where were taught all the Arts and Disciplines of War, but they were also Schools and Nurseries of Vertue. In a word, there is no order of Men that hath produced in those first and better Times, a greater number of Blessed Saints, and Glorious Martyrs (z) who have often gone to Death for their Religion, by whole Legions and Troops; as the *Thebean Legion* mentioned before; Those 40 *Soldiers* that suffered in one day, at *Sebastia* in *Armenia*, in the time of

(x) Euseb. *Hist. Eccl. lib.* 5. *cap.* 5. Justin Martyr *Apol.* 2. Tertull. *Apol. cap.* 5.

(y) Κεραυνοβολοι. Euseb. *ut sup.* Dio. *Hist. lib.* 55.

(z) Dionys. Alexand. *apud* Euseb. *Hist. Eccl. lib.* 7. *cap.* 10. *Hoc sciatis velim viros & muli-*

eres, MILITES & Privatos, cujuſq; generis extitiſſe quorum alij flagris cæſi, alij ignis incendio cremati, alij ferro percuſſi, Coronas Martyrij adepti Sunt.

Licinius (*aa*), and innumerable Others; the Names of many of whom have been Enroll'd, and are preſerved with Honour in the Annals and Hiſtories of the Church (*bb*): Having taught the World, by their Example, that to be at the ſame time *Soldiers* and good Men, are not things incompatible; and that if all be not ſo, the fault is not in the Profeſſion, but in the Men, who, if they be bad, would hardly have been better, although they had betaken themſelves to any other kind of Life.

(*aa*) Sozomen *Hiſt. Eccl. lib.* 9 *cap.* 2.

(*bb*) * Laurentinus & Ignatius, Milites & Martyres, D. Cyprian. *Epiſt.* 34. * Beſas, Miles & Martyr, *paſſus ſub* Decio. Euſeb. *Hiſt. Eccl. lib.* 6. *cap.* 34. * Marinus, Miles & Martyr, *paſſus regnante* Galerio. *Id. Hiſt. Eccl. lib.* 7. *cap.* 14. * Seleucus, Miles & Martyr, *paſſus ſub* Diocleſiano. *Id. Hiſt. Eccl. lib.* 8. *cap.* 21. * Juventinus & Maximianus, Milites & Martyres, *paſſi ſub* Juliano. Theodoret. *Hiſt. Eccl. lib.* 3. *cap.* 14. * Artemius, Dux Militum & Martyr, *paſſus ſub eodem* Juliano. *Id. Hiſt. Eccl. lib.* 3. *cap.* 17, &c.

(*cc*) D. *Eryſt. Hom.* 5. *in* 1. *Ep. ad Cor. Cap.* 2. *Perfectum Vitæ inſtitutum nihil ladit Militare Cingulum.*

Nay the Military Profeſſion is ſo far from obſtructing a Good Life (*cc*), that it hath the moſt powerful Motives and Inducements to it: And if there be any ſort of Men in the World, that ſhould live more Strictly and Regularly than others, it ſhould be Chriſtian *Soldiers*. We (all of us) live in continual Apprehenſions of Death; but thoſe that Fight in the Field of War have a nearer proſpect of it. This ſhould make them live in a Daily Preparation for it, and that dreadful Eternity that follows after it. If it be ſaid, that ſuch Melancholy Thoughts as theſe would Damp their Spirits, and by making them good Men, would make them the worſe *Soldiers*, this is ſo far from being True, how common ſoever the Miſtake may be, that, on the contrary, none can be truly good *Soldiers*, but thoſe that are alſo at the ſame time good Men. For, to ſay nothing of the Divine Bleſſing, which may with more reaſon be expected to attend the Arms of thoſe that have a Senſe of God, and of the Duty they

owe

owe him, whereas the most excellent Cause doth often perish in the Hands of Evil Instruments, (whereof I wish we of this Nation may not become a Woful Instance) and that the Looseness and Viciousness of our Armies, may not Impede those Victories for which we so often Pray to God, and of which in those very Prayers (*dd*) we confess him to be *the Only Giver.*) I say, not to mention this, it is Religion alone that Endows Men with true Fortitude and Magnanimity of Spirit, and generally with all other Qualifications, and Ingredients, requisite to make up a Brave and an Accomplish'd *Soldier.* It is Religion that makes one of that Profession tender of the Cause that he Engages in, but firm and constant to it, when he is once satisfied of the Justice of it; which distinguishes him from a Vile Mercenary, who Fights for Bread, and cares not what Side he takes, nor what Design he serves, so he be Paid. It is Religion that makes one of that Profession discharge with Inviolable Fidelity the Trust reposed in him, as the keeping of some Important Post, or GARRISON: While one that has shaken off all Ties of Conscience, and Vertue, cares not what Prejudice the Publick sustains by his Cowardice, or Treachery, so himself be safe, and his own Ends secur'd. It is Religion that makes one of that Profession, in all Enterprizes, consult still above all things the Glory of God, the Service of his King, and the Good of the Country: Whereas one that is Acted by no Principles but those of Passion, or Interest, and has taken up the Sword only that he may with greater Liberty Indulge his Avarice, or his Lusts, postpones all other Considerations to these, and provided these be Expleted, cares not how much God be dishonoured, the King ill serv'd, and the Country oppressed. It is Religion that makes one of that Profession Peaceable, and

(*dd*) Liturgy. *Prayer to be used in the time of War and Tumults.*

Obedient to those that have Command over him; whereas Irreligion takes off from Men all Sense of Duty, and has a Natural Tendency to make them Mutinous and Querulous: Or if he be called to Act in a higher Capacity, and has himself a Command over others, Religion will teach him to use them gently and kindly, not exposing them to evident Peril without evident Necessity, pitying their Wounds, and resenting their Wants; whereas Irreligion is the Mother of Tyranny and Cruelty, and he that has lost all Sentiments of Piety, and true Goodness, will be the first to Rob and Prey upon his own Men. It is Religion that makes one of that Profession bear up with Invincible Patience and Constancy, under all the Toils and Difficulties of War, by Training him up in the Practice and Exercise of Sobriety, Temperance, and other Severe and Manly Vertues; whereas Luxury, and Voluptuousness, Soften and Emasculate both the Body and the Mind; and a Man dissolv'd in Ease and Pleasure, will never undergo Fatigues and Wants, like him, who has inured himself to Hardships, by Voluntary Austerities, and Mortifications. It is Religion that makes one of that Profession venture on the most hazardous Undertaking, and rush into a Battle, with an undaunted Courage and Resolution, because that being Arm'd with his own Innocence, and secure of the Love and Favour of God, he knows that if he falls, while his Body is laid in the Bed of Honour, his Immortal Spirit will be receiv'd among the Souls of all those Ancient *Heroes*, and Worthies, who in their several Ages have fought the Battels of God, and are now with him in the Mansions of Peace: Whereas the least appearance of Danger must needs strike Terror and Amazement into a Wretch, who having a deep load of Guilt to account for to God, and uncertain whether the first Shot from the Enemy may not

not be a Miniſter of the Divine Vengeance ſent to diſpatch him, muſt be the moſt deſperate Creature living if this does not make him grow Pale and Tremble, and does not prompt him to manage a life, which gone, he knows he is loſt and undone for ever.

And now therefore who cannot but wiſh that all of that Profeſſion would ſeriouſly apply themſelves to become truly Religious and Good? Whereby they would not only prove Brave and Excellent Men, admirably uſeful to all the ends and purpoſes of War; but would alſo take off the Stain and Reproach thrown upon the Profeſſion it ſelf, as if none but Men of Flagitious and Profligate manners, were now fit to make *Soldiers*; and CASTLES and Armies were only Sanctuaries for Thieves and Murderers. In ſhort, it is an Honourable, Noble, and Lawful Profeſſion; but it is little beholden to thoſe, who, by their ill Lives, have foully Blemiſh'd the Ancient Glory and Reputation of it.

And thus I have conſider'd the Perſons in my Text call'd *Soldiers*, under which Denomination, I ſaid, we were to underſtand Men engag'd in a Military Life as their proper Calling; in contradiſtinction to thoſe that bear Arms without making it their particular Profeſſion. I come now to conſider,

2. The Duty incumbent on ſuch; with regard, not to the time when they are abroad in the Field, fighting againſt the Enemy (there are peculiar Duties for that) but when they are Diſpers'd into GARRISONS, and Quartered upon the Country, for the Safety and the Defence thereof. For, (as it hath been obſerv'd) the *Soldiers* in the Text were Soldiers in GARRISON. They (ſaies the Baptiſt) muſt *do violence to no Man*, that is, not to their Friends, thoſe among whom they live, and whom they

they are sent to Protect; they must *accuse no Man falsly*, but they must *be content with their Wages*, or their Pay.

Were we here to enquire into all the Duties and Obligations of Military Men, it would carry us farther than the time would admit: But this Restriction in the Text to those in GARRISON, will contract the Discourse into a less compass.

The chief use of GARRISONS in any Kingdom or State, is to secure its Frontiers against the attempts of such potent Neighbours as are round about it: And the more potent those Neighbours are, the greater care ought to be taken of those GARRISONS that lie towards them.

Not long before that *John* began to Preach and to Baptize, the Emperor *Augustus* (in whose time both he and our Saviour were Born) had fixed the Bounds of the *Roman Empire*. *Judea* (that Glorious Scene of almost all the great Actions recorded in Holy Writ) was one of those Provinces that lay towards the *Parthians*, a Stout and Courageous People, with whom the *Romans* had waged long and bloody Wars (*ee*) with interchangeable Success; the Victory often alternating, as it doth betwixt Nations of almost equal Power, and Military Skill. About 80 Years before they had given a notable defeat to *Crassus*, the Roman General (*ff*), whom they had cut in pieces, with the best part of his Army: And even in *Augustus* his time, they had made Irruption into the Roman Provinces (*gg*), led by *Pacorus*, Son of *Orodes* their King, taking in *Syria*, spreading their numerous Host over all *Judea* (*hh*) and entering *Jerusalem* it self, where they made *Antigonus* High-Priest in the room of *Hyrcanus*, whom they deposed, and carri'd away into *Parthia*: And though by the good Conduct of *Ventidius* (*ii*) they were Repuls'd, *Pacorus* slain, and the Provinces reduc'd; yet within a very little

(*ee*) *Sext. Ruf. Fest. Breviarium passim.*

(*ff*) Plutarch *in vitâ Crassi.*

(*gg*) Appian *in* Parthicis *Sext. Ruf. ut Sup.*

(*hh*) Joseph. Antiq. Jud. *lib.* 14. *cap.* 24, 25, 26.

(*ii*) Flor. *Hist. lib.* 4. *cap.* 9.

tle while after, when *Mark Anthony* (*kk*) undertook an Expedition against them, he could effect nothing, and returned with Dishonour. They had the Reputation of the best Horsemen in the World; and the Romans dreaded their very Way of Fighting (*ll*), which much resembl'd that of the *Tartars* at this Day. In a word, the *Romans* had not a more Formidable Enemy, than that Warlike Nation, to encounter with in that Age.

(*kk*) *Id. lib. 4. cap. 10. Plutarch in vitâ Antonii. Velleius Paterc. Hist. lib. 2. Eutrop Breviar. lib. 7.*

(*ll*) *Terga conversi metuenda Parthi. Senec.*

Wherefore the great design of those GARRISONS which the *Romans* had in *Judea*, and other Provinces of the East, was to strengthen their line against all impressions from the *Parthians* on that side: With whom because they always had either certain War, or (which is worse) but an uncertain Peace, they took a particular care of those GARRISONS; which served also to repress any Emotions that might arise within the Provinces themselves. Now the *Soldiers* that came to *John's* Baptism, belonged to those GARRISONS which the *Romans* had in *Judea*.

There is not a more unhappy Situation than that of Borderers, who lie betwixt two mighty States that are in Hostility with each other. For as it exposes them daily to the Enemies Incursions, and makes them sleep with their lives, as it were in their hands; so it draws upon them the necessary trouble of Quarters and GARRISONS; which tho composed of Troops that call themselves Friends, prove often so great an Oppression by the Outrages they commit, that there is little difference betwixt them and the worst of Enemies.

This was the Case of the *Jews*; who being seated on the utmost confines of the *Roman Empire* in the *East*, and having a fierce Nation bordering upon them, were sure upon every Rupture, to be the first that felt the Miseries and

and Calamities of the War; a Nation that had once pierced into the very heart of their Country, forc'd admittance into their Capital City, and violated what they esteemed most Sacred amongst them, even the Holy Priesthood. But all that was not comparable to what they suffered from the Roman GARRISONS. Not but that they understood the necessity of them for their own safety, and the guard of the Country; but the *Soldiers* of those GARRISONS demean'd themselves so ill, Preyed so unmercifully upon the poor *Jews*, that they could hardly have met with worse usage even from the *Parthians* themselves.

This was not unknown to *John the Baptist*, who, from his Desart and Solitude, could hear the cries of the oppress'd People; therefore, when the Fame of him had drawn some of those *Soldiers*, out of the next GARRISONS to hear him, he resolv'd to take the opportunity to remonstrate this to them. And first, he prepares them by an excellent Sermon of *Repentance*, which draws from them this Pathetick Question, *What shall we do?* intimating that his Discourse had wrought upon them, and had produc'd in them a desire to be reformed. To this Question he Answers (with respect to the Country) that they should,

I. *Do violence to no Man.*
II. *Accuse no Man falsly.*
III. *Be content with their Wages.*

Of these in their Order,

1. That they should *do Violence to no Man*; *Violence* is an extensive Word, and may be us'd to imply any Injury or Force

Force, offered to a Man in his Body or Goods: But here I take it in a more limited Sence, for an Assault made upon his Person: And that's the *Violence* forbidden here.

But is not *Violence* the Business of a *Soldier*? What does he wear a Sword for, but to do Acts of *Violence* withal? Yes, when a *Soldier* is sent to fight against the Enemies of his King, and Country, then let him, in God's Name, use his Sword, and let him use it like a Man. Let him not put it up while there are any that dispute him the Victory. God who allows his Calling, allows this in a just War. But out of the Battel, I know no use that a *Soldier* has for his Sword, more than another Man, unless to wear it for Decency, and as the Badge and Cognizance of his Profession.

Had *John the Baptist* spoke here to *Soldiers* marching into the Field, to fight the Enemy, he would not have said to them thus largely *do Violence to no Man*, since he was not ignorant there could be no fighting without that. But because he knew those to whom he spoke were *Soldiers* in GARRISON, who, if they did *Violence* to any at that time, it must be to Poor, Peaceable, Innocent People, their Fellow Subjects, among whom they were Quartered, therefore he says, *do Violence to no Man*, meaning, not to such, and that's the reason the Words are so generally express'd.

There is particularly a sort of Men, whose Profession has been always thought so Harmless and Inoffensive, so usefull for the supply of the common necessities of the World, I mean that of Poor Country People, employed in Tilling the Ground; that, even in an Enemies Country, and in the greatest heat of War, they have used (*mm*) to remain safe and untouch'd, at least in their Persons; and there have been in all times, Examples of great severities in well Disciplined Armies against those that have done them *Violence*. What a cruel thing then must it be, to see these very Men Beaten, Wounded, nay and sometimes Murdered,

(*mm*) Grot. *de Jure Belli & Pacis lib.* 3. *cap.* 11. §. 11. *Suidas in Voce* Βελισάριος & *Quod ergà Agricolas optimè se*

not by Enemies (which were Barbarous enough, and against the ordinary Rules of War, tho it were even but so) but by Friends, by their Guests, by those that should be a guard to them while they pursue their painful Calling?

gereret ab omnib. maximè laudabatur. Adeò enim ipsis parcebat ut Belisario exercitum ducente, nulla prorsus vis unquam illis fieret illam.

'Tis not only Cruel, but it is Base and Cowardly too: And a *Soldier* wrongs his own Reputation, who being Armed, strikes an Unarmed and Defenceless Man.

'Tis a *Violence* to Government. For the end of Government is Protection; and in all Governments there is especial care taken of Quiet, Labouring, Industrious People. Therefore *Soldiers* being the Ministers of Government, act against the Interest, and Design of it, when they *do Violence* to these.

II. That they *accuse no Man falsly*. In the Original it is μὴ συκοφαντήσητε; *Play not the Sycophants*. A *Sycophant* is he, who, by false and invidious Insinuations, detracts from the worth or innocency of others; especially with Rulers, and great Men, to whom he hath Access; and the good or bad Opinion of whom, is of great consequence to those whose Words or Actions he misrepresenteth. So that *Sycophancy* is but another word for the worst, and more dangerous sort of Calumny.

Never Age abounded more with *Sycophants* than that (nn) wherein *John the Baptist* lived. We often meet with them in the Historians of that Age, under the name of *Delators*, or Informers (oo), and they were so great a Nuisance in those days, that it is none of the least instances that is given us of *Titus* (pp) and *Trajan's* (qq) gentle and Moderate Reigns, that they banished them from *Rome*.

(nn) *Senec. de Benef. lib. 3. cap. 26. Sub Tiberio Cæsare fuit accusandi frequens & publica rabies.*

(oo) *Tacit. Annal. lib. 4. §. 30. de Tiber. Delatores, genus hominum publico exitio repertum, per præmia eliciebantur. Xiphilin. in Tiber. p. 233. Sueton. in Tiber. cap. 45. & 61. Id. in Caligul. cap. 15. Id. in Neron. cap. 44.* (pp) *Id. in Tit. cap. 8.* (qq) *Plin. Paneg. Trajani.*

The

The Roman *Soldiers* in *Judea* are here charged by *John the Baptist* with some fault of this Nature. Besides private Aspersions upon private Persons, they criminated the whole Nation of the *Jews*: Not only deriding their Customs, Manners, and every thing else wherein they differed from each other (as all Nations and Countries in the World do differ in some things) but representing them at *Rome*, and in the Emperor's Court, as a People that paid but an unwilling Subjection to *Cæsar*; though that cry of theirs at our Saviour's Crucifixion, *We have no King but Cæsar* (rr), shows they were very well pleased then with his Government. However, this, among other things, made such Impression at *Rome*, that they incurr'd the general Hatred; they were every where spoken against; they were called all the ill Names imaginable (ss); they were rarely mentioned without the addition of some Opprobrious and Injurious Epithet; and the Government it self was so prepossess'd against them, that about 20 Years after, *viz.* in the Reign of *Claudius* (tt), they were by Imperial Edict forbidden to set foot in *Italy*.

(rr) *John* 19. 15.

(ss) *Judeus Apella-Gens recutita*, &c.

(tt) *Acts* 18.2. *Sueton. in Claud. cap.* 25.

There cannot be a worse Character fixed upon a Man than that of *Sycophant*: Neither can a greater injury be done to any than to wound his good Name. But to lay a Blot upon a whole Nation, or Country, is so much the worse, that it can never be done without manifest Injustice; because, how culpable soever some particular Persons may be, it is impossible but a very great many honest Men suffer, and be involved in the Calumny. Not to say, that Men are generally so Precipitate and Rash in their Judgments, that they seldom stay to be well informed of a Country, ere they venture to report the Character of it.

But for *Soldiers* to do this, that is, to traduce Persons or Countries, is still worse and worse; because, being Men of Honour, they must above all others take care of doing

any thing that is dishonourable and mean. Therefore (saies *John* to those *Soldiers* that Reproached his Nation) μη συκοφαντησητε, *Play not the Sycophants*: or, as our Translation renders it, *accuse no Man falsly*. He adds,

III. That they *be content with their Wages*. None ever gave greater Encouragement to Military Men than the *Romans*; which we may justly think to have been none of the least Causes of that vast height of Power, and Empire, which that mighty Nation attained to in its time. It is the hope of Reward that animates a *Soldier*. To those who by some Eminent Action Signalized themselves beyond others, as if they kill'd an Enemy in single Combat, rescu'd a Citizen, scaled a Wall, or mounted a Breach, they decreed different kinds of Crowns, which were powerful Incentives to Noble Spirits that strove for Glory. But besides such Rewards as were purely Honorary, they had others that were Pecuniary, and Lucrative, which were also some times Extraordinary; as when an Emperor on his Accession to the Throne, or a General on the day of his Triumph, bestow'd a Donative, or Largess on his *Soldiers*. The ordinary I call that constant and daily Pay that was allowed to every *Soldier* alike for his Subsistence.

That Pay hath not always been the same among the *Romans* at all times, but hath vari'd; rising higher and higher, as that mighty State increased in Riches and Dominion. I find that the Establishment made by *Augustus*, which stood in *John the Baptist* his time, was to each common Legionary *Soldier*, ten Roman Pence *per diem* (uu), and to Officers proportionably; which they received without Deductions: their Cloaths and Arms being by a former Law (ww) provided also out of the Publick Revenue. And this was the Pay or *Wages* which *John the Baptist* bids the *Soldiers* in the Text *to be content with*.

(uu) *Tacit. Annal. lib. 1. §. 17. Sueton. in Aug. cap. 49.*

(ww) *Plutarch. in vitâ Gracch. Veget. de Re Milit. lib. 2. cap. 19.*

The

The word in the Original is ὀψώνια, which may indifferently be rendered a reward in Money, or an Equivalent in Necessary Provisions (xx). And this word is not unfitly used by *John the Baptist* on this occasion, because the Roman *Soldiers* were often wont to receive their Pay, or part thereof, in a certain *Dimensum* or quantity of Corn, assigned them out of the common Stores or Granaries of the Empire (yy), which was a good expedient to keep them out of such vicious courses, as having soon consumed their Money, would put them afterwards on the necessity of doing any ill things for their Subsistence.

(xx) *Suidas in voce.*

(yy) *Just. Lips. lib. 2. Elect.*

It seems the *Soldiers* in *Judea* were not *content* with this Allowance, which way soever it was dispens'd to them; for that we cannot particularly know at this distance of time. Some few years before there had been a Mutiny among the *Pannonian Legions* about their Pay; alledging (as *Tacitus* (zz) tells us) that *their lives were held too cheap, to be estimated only at ten Pence a day.* It doth not appear that the *Soldiers* in the Text complain'd of the smallness of their Pay; but that which *John the Baptist* charges them with, is, the not being satisfi'd with so liberal a maintenance, and Preying upon the Country as if they had no Pay at all.

(zz) *Annal. lib. 1. §. 17. Denys in diem assibus corpus & animam æstimari.*

It will be said that they wanted, when they did this; which yet can hardly be supposed, considering the largeness of their Pay, as hath been shew'd. If they did, it could proceed but from one of these two Causes; either *first*, from the Neglect or Fraud of those that were entrusted with the Payment of them, who paid them not, or substracted part of their Pay; or *secondly*, from their own lavish and improvident way of living. 'Tis like they squandered away in an Hour, and in one Debauch, what was intended, and might have been enough to have kept them a Week. When that was gone, they were left to shift as they could; and then

then the Country must be sure to suffer. A good Man will *be content* even with little, because allowing himself only the Necessities of Nature, a very Moderate stipend will suffice for these: But vice is a costly and chargeable thing, and he that hath a large Stock of Lusts to provide for, and is resolved to deny none of them, needs a greater supply than (for ought I know) hath ever been allowed to *Soldiers* in the Nature of Pay. Such Men must of necessity be a burden to any Country in the World that they come into.

Therefore these Words of *John the Baptist* bidding the *Soldiers* in the Text to *be content with their Wages*, must be understood to contain a twofold Injunction. *First*, to the Officers to have an especial care to see their *Soldiers* well paid, and not suffer them to be cheated of that which was the price of their Blood; to look that they were supply'd with what was convenient, and by no means to let them want. *Soldiers*, of all Men in the World must not want, brave Men must not want. It dejects their Spirit, and abates that noble Ardour from which spring all generous Emotions; and I am much deceiv'd if any great matters are to be expected from famished and naked Men. This care those Ancient Captains renown'd in History had of their *Soldiers* (*aaa*); who have not disdained to inspect the the Arms, Cloaths, and other Accoutrements of the meanest of them, to inter into their little Huts, examine their Diet, see how they were Accommodated, have furnish'd them out of their own Stores, nay, have tore their very Linen and Cloaths (*bbb*) to bind up their Wounds. And this it was that reconciled them to their Love, more effectually than the new Method that obtains now, which is, first to Prey upon them, and then in recompense let them Prey upon others without fear of Punishment. Not only to see that they receiv'd their Pay regularly, but to dispense

(*aaa*) *Ælt. Spartian de Avidio Cassio Jul. Capitolin. in Maximin.*

(*bbb*) *Xphilin. in vitâ Trajani.*

dispense it them with Prudence, and by such Proportions as not to leave it in their Power to want at any time by ill Management. When that was done, then not to permit them to ruin the Country where they were in GARRISON by Plunder, and free Quarter, not to wink at their Invasion of any Man's Property; but to oblige them to live on their Pay, and not on the Blood, and Tears, and Oppression of the People (ccc). Secondly, to the *Soldiers*, to study to lead Vertuous and Sober Lives, which they would find to be an excellent way to live Cheap: Sobriety being a Frugal and Parsimonious Vertue, whereas if they gave themselves up to that Beastly Vice of Drunkenness (the common Bane of Men of their Profession) it would bring on them this Inconvenience, among many others, that to have one good or merry Day (as they call'd it) in the Week, it would force them to starve, or steal all the rest. But they were not to imagine that Theft was a less Sin in them than in other Men. There was not a particular Religion for *Soldiers*, but the same common Law of God forbidding Wrong, and Injustice, concerned them equally with all Men. Therefore they were to *be content with their Wages*. All this, and much more is implied in these Words. *And the Soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do Violence to no Man, neither accuse any falsly, but be content with your Wages.*

(ccc) Flav. Vopisc. [Imperator Alexander Severus hæc Mandata Tribunis Militum dedit.] *Si vis Tribunus esse inò si vivere vis, manus Militum contine. Nemo segetes atterat. Nemo Ligna auferat. Nemo ovem alterius rapiat. Annonâ suâ miles contentus sit Non ex Lacrymis Provinciarum vivat.*

I come now to the Application.

Gentlemen,

I shall make no Apology for this Discourse, for though I am sensible that 'tis not from the Pulpit that you are to learn what relates meerly to Military Order and Discipline; yet, as you are Christian *Soldiers*, as your Profession is allowed in the Gospel, as there are peculiar

Rules

Rules for it in the Book of God, you fall under our Cognizance, and since *John the Baptist*, the first Evangelical Preacher, has not doubted to admonish a GARRISON, 'tis evident any Minister of the Gospel may still do the same, when he sees Occasion.

'Tis hard to find always Comparisons that are exactly adapted to each other, but I could not find a braver Nation to compare you to than the *Romans*, for whatever Difference there may be in Extent of Dominion, I am sure that as to true Courage and Valour, the *English Nation* is little inferior to them. The *French* resemble the *Parthians* in this, that they are your Neighbours, your old Hereditary Enemies, your Rivals in Empire, and a Nation that is become terrible by its late Successes. We, like the *Jews*, deserve to be pitied by our Situation, which in two Hours time may bring that dreadful Enemy upon our Coasts; and though it be indeed a very great Honour to the English Monarchy, to have such a GARRISON, like an advanc't Guard, within view of the Enemy; yet to us the Inhabitants of this Place, it must be a great Inconvenience, and must expose us to continual Alarms (*ddd*). We are always the First and Greatest Sufferers by the War. Our Danger is so near, that it can be nothing but a particular Providence that has all along preserv'd us. 'Tis true, we have a GARRISON for our Security! A GARRISON when made up of well regulated Troops, commanded by a Brave, Wise, Just, and Experienc'd Officer, is a Benefit and a Gain, as well as a Guard and a Defense to a Country; but when otherwise, I think it is one of the greatest Evils that can befall it, and if it be not an open Enemy, it is at best but a false and an uneasie Friend in ones Bosom.

This is a Truth which we have learn'd, not from Speculation, but from late and woful Experience. Of all the In-

(*ddd*) *We had one the very Tuesday seven night after the Preaching of this Sermon, occasioned by the Appearance of a Fleet of above a Hundred sail of the Enemies, who were suspected of some Design upon the Islands.*

Instances mention'd by *John the Baptist* in the Text, there is not one wherein we have not suffer'd in the highest Degree.

It were a Lamentable Story should one recount all that this poor *Island* hath endur'd, dating it only from the Present War, an *Island* which (I will boldly say) deserved to be better used. It is with others Adjacent (*eee*) the Ancientest Flower in the English Diadem; and in this we have the Precedence even of Kingdoms (*fff*), who are but a latter Accession. It is the Remainder of all those vast Possessions which your famous Ancestors had on the Neighbouring Continent, whereof if History should fail to inform Posterity, we shall so long as we are yours (which we hope we shall ever be) remain a Standing and Perpetual Monument. It was your own Intestine (*ggg*) Dissentions, more than the Arms of your Enemies, or rather a Superior Providence, which sets Bounds to Kingdoms as it doth to the Ocean, that made you repals your *Channel*. But while we are yours, your Enemies cannot boast that they have Regain'd, or that you have Lost all. And when ever you shall think fit to endeavour a Recovery of your Antient Right, we are a better Title, and Evidence of that Right, than the most Authentick Records that you have. Nay, we are a step to that brave undertaking, and when you are here, you may be said to have already a Foot in your Enemies Country. We have been most Faithful to You, ever since our Union with you, nor could ever any thing tempt us to follow the Defection of so many other Provinces to which you once gave Law. All attempts of your Enemies upon us have prov'd but so many Instances of our strict Adherence to you, and when they have thought to make an easie Conquest of Us, they have seen themselves repuls'd (*hhh*) and beaten from our Shores; our nearness to them serves but to increase

(*eee*) Guernzey, Alderney, and Sark.

(*fff*) Scotland and Ireland.

(*ggg*) The Civil Wars betwixt the two Houses of *York* and *Lancaster*.

(*hhh*) Jersey hath been twice attempted by

creaſe our Affection to you, and the more intercourſe we have with that Faithleſs Nation, the more we underſtand, and are pleaſed with our Happineſs in being Yours; we never had any Intereſts but Yours; have follow'd all your Fortunes; have concern'd with you in all Turns and Revolutions; and even amidſt all your Diſtractions, have ever ſtuck inviolably to you.

the French *ſince it was annexed to the Crown of* England. *Their firſt attempt was in the latter end of the weak Reign of* K. Henry VI. *at which time they ſurpriz'd the Iſland;* Philip de Carteret, *Seigneur of* St. Ouen, *Anceſtor of* Sir Philip de Carteret, *maintaining himſelf in the other half, till with the ſuccour he had from* England, *he drove the* French *out of the Iſland, and recovered the Caſtle. Their ſecond attempt was in the Reign of* King Edward VI. *and then they landed at* Bouley Bay, *in the North of the Iſland, but by the Bravery and Courage of the Iſlanders, were beaten back to their Ships.*

Mount Orgueil Caſtle, *but could never make themſelves maſters of above half*

This hath in all Ages advanc'd us to a very high Degree of Favour with our Kings, who whatever they may have been in other Reſpects, have been generally good, and Beneficent to us. I know not any that ever ſate on the Engliſh Throne ſince our Dependance thereon from whom we have not receiv'd ſome particular Mark of Royal Bounty and Munificence, which I gladly mention, not only becauſe we do our Selves a very great Honour therein, but becauſe I take it to be our bounden Duty, at all Times, and in all Places, to expreſs our humble and thankful Acknowledgments. We have upon all Occaſions, felt the benigh Influences of their excellent Government, and from them have obtain'd ſo many gracious Conceſſions, ſo many ample Immunities and Privileges, that 'tis not their Fault if we are not a moſt happy People. Some of them in their Proſperity, have honoured our *Little Iſland* with their Royal Preſence (*iii*), while it hath been a Sanctuary to others in Diſtreſs (*kkk*). Who, when they could not ſet a Foot in any of their Three Kingdoms, poſſeſs'd by Conquering and ſucceſsful Rebels, have found amongſt us a ſafe Retreat to their ſacred Perſons.

(*iii*) K. John.
(*kkk*) King Henry VII. *then Earl of* Richmond. K. Charles II. *and* K. James II. *then Duke of* York.

I muſt

I must not Omit the strongest Bond that is among Men, that of *Religion*, which ties us to you faster yet than any thing I have mentioned. We glory in nothing more, than in being part of your excellent Church, *the Church of England*, so universally conform'd to amongst us, that there is not so much as one separate Congregation of any Sect whatsoever in this whole *Island*. Our *Clergy* bred (most of them) in your learned *Universities*, where they have imbib'd those Principles of Religion, and love to your Church and Nation, which they infuse into the People.

The *Language* (*lll*) seems to be the only thing that makes a Distinction. Could but this Difference be removed, there would be none at all betwixt us and *Englishmen* in the strictest Sence. Indeed, I have often admired that in the space of six hundred years, and more, that this *Island* has been in the English Possession (for that's the Date of the Conquest) the *English Tongue* has not prevailed in it. To us it is really an infelicity, but to you I take it to be rather an Honour. It shews the Grandeur and Amplitude of the English Scepter, better so, than if it had, or should prevail; as the Scripture notes it for an Instance of that mighty Empire which God gave to *Nebuchadnezzar*, that, *Sundry People, Nations, and* LANGUAGES (*mmm*) were subject to it. 'Tis the peculiar Glory of our Kings, that they have Subjects who Pray for the Preservation of their Sacred Persons, the Prosperity of their Arms, and victory over their Enemies in the very *Tongue* and Dialect of those their Enemies.

(*lll*) *French.*

(*mmm*) Dan. 3. 4.

I grant we make but a small Figure in the Map, and that may be apt to create a contempt of us. We appear there but like a little spot compared to the rest of their Majesties Dominions. But is it nothing that on this little spot are above fifteen thousand Souls, *all Protestants* (*nnn*), who in humble Obedience to their Majesties and in the most dutiful Affection to their Government, yield to none of their other Subjects?

(*nnn*) *There has not been a* Papist *in* Jersey, *Native and Inhabitant, for this hundred years and more.*

Sometimes we are told that we are a Burden and a Charge, rather than a Profit and an Advantage to you. But this is the voice of Men who measure the Interests of Crowns and Kingdoms, by the narrow Rules of private Interest. I pray God, you may never understand the Importance of this Place, by the loss of it.

And now let the World Judge, how much we have been wrong'd, when a rude and insolent Soldiery, who were sent to be a Safety and a Protection to us, in this time of common danger, have broke loose upon us, to the utmost degree of Licentiousness; and have treated

treated us not as Friends, and Men cemented to them by so many close and indissoluble Engagements, but as Strangers and Foreigners; and as tho' we had needed a GARRISON for a Yoke and a Curb, rather than a help and a Succour to us. But blessed be God, the Case is alter'd, we begin to breath after our Sufferings. Every thing seems to have put on a new Face amongst us; and one may read in our Peoples looks how infinitely they are pleased to see the command put into the hands of a *Gentleman* that knows how to use it; and who by a just and necessary severity, has rescu'd us from Oppression and Misery. Wherein he hath done so excellent a service, that whatever reward attends him from a Prince that knows how to value Men, we who reap the benefit of it, must never forget it; and 'tis the least thing that we can do, to express our sense of it in this publick way.

I shall therefore expostulate no longer with you, but shall only intreat you, by every thing in the World that is dearest to you; by the memory of your glorious Ancestors, who have transmitted us to you as their old and undoubted Patrimony; and an earnest of those just Pretensions they have left you to pursue; by all your hopes of extending one day the English Empire to its former Bounds on this side; by that constant and inflexible Faith we have born you in your worst of times, and when almost any Condition seem'd preferrable to that of belonging to so Distracted a Nation; by the Sacred Ashes of our Ancient Kings, who have been so Indulgent to Us, and who have all along consider'd Us as their most Faithful and most Loyal Subjects; by that Holy Religion which We profess in common with you; go on to live peaceably as you do now amongst us; be Civil in your Quarters; make no false Representations of us; pity a People exhausted by the Ruine of their Commerce, their great Losses, and the many Pressures they have endur'd; so shall you draw our Affections, if possible, yet closer to you; we shall study all the ways we can to oblige you; we shall be mutually happy in each other; you shall acquire to your selves a lasting Memory amongst us, and those that come after us shall mention you with Honour; and when ever you quit this Station, and shall be called to meet Danger in the open Field, we shall attend you with our most hearty Prayers to the great God of Hosts, to go out along with you, to cover your Heads in the day of Battle, to crown you with Victory here, and with an endless Triumph hereafter. *Amen.*

FINIS.